2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

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412
415
322

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281

III. ARTS AND CRAFTS

(*a*) CARVING A PORRIDGE-BOWL

(*b*) FASHIONING A SKIN SHIRT

[facing p. 32]

2: Krige and Krige E-5 (1928-1939)1943
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friend, they return the compliment by giving you a goat; it is the 'walking-stick' of the old women who brought the beer to her son-in-law, enabling her to go home safely. Goats are dedicated to the gods more frequently than any other animals. A goat is killed at a burial, and its unsalted flesh is eaten. People pay goats to their doctors; they exchange them for mealies. Their skins are still used for making skirts for women and cradles for their babies, whereas cattle hides have no use except for the thongs used in inspanning cattle. Goat's milk, which is never drunk by adults because of its unpleasant odour, is the food of herdboys and girls. All in all, goats play a not inconsiderable part in economic and goodwill exchanges, in legal adjustments, in ritual and religion.

By contrast, sheep, though in the bones of a diviner they represent the men of consequence and goats merely ordinary people, are of no importance whatever. They are very rarely seen on the hills and difficulties connected with dipping have reduced them to a negligible number in the valleys. Fowls are conspicuous everywhere, but only their meat, not their eggs, are eaten. They have recently been introduced by the Shangana-Tonga and even to-day, if found in the capital, are killed and thrown over the hedge. They are never, as among the Shangana-Tonga, used in religious rites. Donkeys, introduced in considerable numbers some thirty years ago, are used in ploughing and for transport, while pigs, also a recent acquisition, figure largely in trading transactions. Pork is not eaten except by men who have worked among Europeans, but the reason is that it nauseates, not so much that it is related to the totem of the tribe. Finally, hunting, as it is to-day, can be dismissed with a reference to the activities of herdboys, who shoot birds with wooden-headed arrows, use birdlime obtained from certain trees, and set various kinds of traps to catch rats, dwarf mongooses, and squirrels.

It is a different matter when we turn to the exploitation of the vegetation. The role that this source of subsistence plays is evident in a thousand ways. It is indeed difficult to give an adequate picture of the manner in which the vegetation enters into all aspects of life and culture. Perhaps, by way of illustration, we may take half a dozen names in order from an alphabetical list of over 500 plants—a small proportion of the flora—which we collected, and note merely a few of the ordinary, well-known uses:

Muvidividi (*Ekebergia capensis*). The wood, which is very white and hence much liked, is used for making spoons and bowls; being soft wood, it is also used for milk pails and door boards. To ensure that it will resist weevils to some extent, it is not cut when very young.

Muvidisa-vyalwa (*Trichodesma zeylanicum*). In winter, when beer is slow to ferment, the leaves are put into the pot to accelerate the process. The roots, chewed or crushed, are put on wounds to relieve the pain and to heal.

Muvilo (*Vangueria floribunda*). Two varieties are distinguished. The primary use is medical and magical, e.g. a branch, first presented to termites and then medicated, is beaten on the temples for migraine; a medicated pole of *muvilo* is placed across gate entrances to keep out witches. For the latter reason, this wood may not be used as firewood; it would reveal the